

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

NOVEMBER, 1850.

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CHURCH OF ENGLANDISM.

No. XI.

INTERFERENCE OF GOVERNMENTS IN RELIGIOUS MATTERS ANTICHRISTIAN.

IF we were asked, "Who is a genuine Christian?" we might return any one of three answers. We might say, "He who obeys the precepts of Christ," which characteristic he has himself made the great test of true discipleship, saying in John xiv. 15, "If ye love me keep my commandments;" and, in the 24th verse, putting the same truth in another form, "He that loveth me not, keepeth not my sayings." We might also say, "He who imitates the example of Christ" is alone his faithful follower; fortifying our assertion by the declaration in 1 Peter ii. 21, "Christ suffered for us, leaving us an example that we should follow his steps;" or by the words of the Saviour himself, as recorded in John's Gospel xiii. 15, "I have given you an example, that you should do as I have done to you." To the supposed query we might make another reply still, which includes the former two, and even contains a new element peculiar to itself; we might answer, "He who possesses the disposition, the frame of heart, by which the actual conduct of the Master was always regulated; referring for our authority to Philippians ii. 5, "Let this *mind* be in you, which was also in Christ Jesus;" and to Romans viii. 9, "If any man have not the *spirit* of Christ, he is none of his." These, then, should be our three great questions, when ourselves called upon to pursue any line of action, "Is it accordant with the precept, or with the example, or with the spirit of Christ?" If the answers be negative, then, above all things earthly, let us be careful to shun and to avoid that line of action.

The same rules are likewise to be employed in judging of the actions of our fellow-creatures, and in determining whether we are to crown them with our praise, or brand them with our censure ; whether we are to assist them in their object, or withstand them to the utmost of our ability. But the principles which are to guide our *private*, are also to guide our PUBLIC lives ; and the tests by which we try the demeanour of individuals are to be equally employed in deciding on the measures of Governors and the character of Institutions. We know no distinction, and Christianity knows none either, between private and public morality. What would be dishonest in an individual, becomes, not the less, but if anything the more, dishonest, when performed by an aggregation of individuals. What would be vicious in the writer or the reader, if done in his own family, or in the ordinary intercourse of social or business life, becomes, not the less, but the more, vicious, if done by Kings and Parliaments. In a brief sentence, but one which cannot be too often repeated, "what is morally wrong can never be politically right." Applying these thoughts to the question, "Whether the Civil Magistrate should ever interfere in Religious matters?" we are prepared to maintain that such interference is contrary to the precepts, the example, and the spirit of Jesus of Nazareth, the only shepherd of souls, whose voice professing Christians are implicitly bound to know and to obey.

In John xviii. 36, the Lord says, "*My kingdom is not of this world ;*" and that sentence alone, especially when considered in full connection with the circumstances in which it was spoken, should be sufficient, at once and for ever, to decide this very important question. Jesus had been arrested in the garden of Gethsemane, and dragged before the High Priest and the Jewish Sanhedrim, where he was accused falsely of having spoken disrespectfully of the Temple ; and, at the same time, charged most truly with claiming to be the promised Messiah. To the first alleged crime, which was attempted to be substantiated by the foulest misrepresentation of his language and the grossest perjury, he disdained to make any reply ; but, on the High Priest

asking, "Art thou the Christ [the Messiah] the Son of the Blessed?" (another title of the same great office), he distinctly answered "I am." On receiving this response, the High Priest rent his clothes, crying out "Blasphemy," and the Sanhedrim unanimously resolved that he was "guilty of death." The Jews, however, had then no power of inflicting capital punishment, for their Roman governors wisely retained that jurisdiction in their own hands; so, if they wished to slay Jesus, they must procure his condemnation by the Roman tribunals also. But it was evidently of no use to accuse Jesus before *that* court of heresy, or even of blasphemy itself; matters of which the heathen judge doubtless cared nothing, and which he would not, therefore, visit with severe chastisement. Accordingly, the Priesthood brought forth a new charge; one which, in the estimation of the Roman governor, would appear of the utmost importance and heinousness, namely, that the prisoner made pretensions *to civil rule and authority*, and especially preferred claims incompatible with those of the Emperor. They accused him to Pilate of having styled himself "a King," and showed, plainly enough, what treason they wished him to believe was involved in the assumption of this title, by calling out, as narrated in John xix. 12, "If thou let this man go, thou art not Cæsar's friend, for whosoever maketh himself a King speaketh against Cæsar." Pilate, embarrassed by this view of the matter, directly asked Jesus if he were a King, which he not only did not deny, but expressly admitted, explaining, however, in what sense he himself employed the term: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now [namely, by their abstinence from the use of force for its establishment, is it proved that] my kingdom is not from hence." The charge was that Jesus attempted, or wished, *to employ secular or civil power* for the furtherance of his Religion. Yet this idea our Lord so effectually repudiated, even in the estimation of the Roman Governor himself, that Pilate said at once to the Priesthood, "I find no fault in him."

Let us fix our eyes steadily upon the great principle

here enunciated, and on the imposing circumstance under which it was delivered. Jesus, before the tribunal of the Procurator; on trial for his life; knowing, by the Divine prescience wherewith he had been gifted, how that trial would terminate; a few moments before his condemnation; aware that not many hours could elapse till he should be crucified on Calvary; declared, before friends and foes, in the ears of a countless posterity, and in the presence of that God, with whom he ever had been, and ever was to be, *one*, in disposition and in will, that the dominion he sought to found on earth was not material or secular, not over men's bodies, outward compliances, or external professions; but immaterial, spiritual, over their affections, their consciences, and so only over their lives; and, moreover, that it was not to be supported, that it was not to be promoted, by the exercise of any force, or by the aid of any civil power, but by appeals to the judgment, the heart, and the moral nature of mankind.

Jesus, however, at a time and in a scene so solemn and impressive, not only laid down the principle itself, but gave an illustration of it, adding, "If my kingdom were of this world, then would my servants fight, that I should not be delivered up to the Jews." Of a certainty if it is ever permitted to employ force and compulsion in the service of the Gospel, *then* it would have been lawful to wield them, for the rescue of the Author of the Gospel from the hands of his malignant persecutors. By this express prohibition of the employment of force of arms for the advancement of Religion, the Lord has also prohibited the employment of any other species of force. All must remember the peculiar character of the morality of the Sermon on the Mount, that it had its foundation in the truth, that when any great sin is forbidden, all the minor transgressions included under it, and which might lead to it if they were not counteracted, are at the same time also forbidden. Thus, the mere letter of the law said, "Thou shalt not kill;" but Jesus interprets it to include in it the further and more recondite precept, "Thou shalt not be angry with thy brother without a cause." By his own rule, therefore, are we to interpret his disallowance of the *use of force*

for the propagation or establishment of his Religion ; it disallows, not only force of the sword, but force of the physical frame, force of imprisonment, force of refusal of civil privileges, force of abstraction of property, force of exclusion from offices of dignity or wealth, force of denial of social position. Yet *no Government* can interfere for the support of any one set of doctrines, or any one mode of worship, or any one form of ecclesiastical discipline above another ; and especially *no Government* can *establish* these, and compel the rest of the community to maintain them, without employing *force* in their behalf. It is only by FORCE, actually employed, or by the certainty that it will be employed if necessary, that any honest and consistent Unbeliever, or Jew, or Quaker, or Roman Catholic, or Independent, or Baptist, or Wesleyan, or Unitarian, or any other Nonconformist in this country, can be induced to yield up his worldly goods for the upholding of the Church of England, whose teachings he *must* believe, in his heart, to be erroneous, and therefore injurious ; and so to diminish his power to uphold what he equally believes to be truthful, and therefore promotive of the best interests, not only of himself, but of his species. It is, indeed, too evident to be questioned, that Rulers cannot interfere in Religious matters, without having recourse to COMPULSION, in some form or other, to make their interference effectual ; and, as Compulsion was for ever repudiated, prohibited, and disallowed by Jesus, when he declared, "My kingdom is not of this world," we therefore conclude—That the interference of the Civil Magistrate for or against the Gospel, or any exposition of it, *is contrary to the mind of Christ.*

R. E. B. M.

SABBATH MORNING IN THE COUNTRY.

A SONNET.

THE Robin, warbling at the window pane,
Awakes me with his cheerful morning song,
Perching the woodbine and the rose among.
The sun his light, the flowers their odours, shed
Around my room, and woo me from my bed.

I rise, refreshed, to conscious life again,
 And tune my thoughts harmonious with the lay
 Of the glad chorister, who grateful chants
 The praise of Him who meets his modest wants,
 And, with his anthem, welcomes in the day.
 Oh! if on Earth, when slumber's bonds are breaking,
 God gives his children such delightful waking,
 What bliss our final rising shall attend,
 On the bright Sabbath which shall know no end.

Coquetside, October 6, 1850.

JAMES CLEPHAN.

SCATTERED FRAGMENTS OF CHRISTIAN CREDENCE.

MENTAL vision, as well as bodily sight, is given to man. The life of sight and sense, therefore, though the most devoted and absorbing, cannot blot out, nor totally obscure a better life from his view; nor worldliness in the grossest form so blot and blind him, but that he shall sometimes have the startling consciousness, that there is something more than the world around him; something purer, nobler, higher, which he forgets or neglects at his great peril. His very nature tells him this; and with a voice of authority and truth which makes it the voice of his Maker; and though, from his mammon worship, and his sin and folly, his origin is too often shut out from his view, he is told by outward signs and inward whispers, that he is a divine creation, and fashioned in the Image of his Creator.

Now, the great and interesting question is, is this *all* the intimation man has of his beginning and source? Surely not; for we may observe with equal truth and significance, that, viewing him as he stands in relation to the *outward* world, the same better nature within him, and the better life designed him, are intimated to him, and impressed upon him. As an affecting instructive truth, it has been told us in the language of fervid eloquence and poetic beauty, that man is never in harmony with Nature around him, till his heart is pure; and that, when most pure, the voice of God's works most freely and musically responds to his nature; and

the Spirit of Creation most intimately and sweetly sympathizes with the spirit in man's nature. *Then*, the rational creature of God perceives and feels the presence of forms, images, and inspirations of purity, beneficence and worship ; a sense of devotion, love, order and truth, suggested by the constitution and economy of the material world ; they speak as revelations to his soul ; and we may risk a repetition of what has been said in the spirit of beautiful truth, and a profound meaning, that, in the lily of the valley, in the rose of the thorn, the flowers of the field and of the garden, we see not merely "the Poetry of the Earth," but read also the "*Scriptures of the Earth.*"

"Ye are the Scriptures of the Earth
Sweet Flowers, so fair and frail,
A sermon speaks in every bud
That woos the Summer gale."

The *devout* mind best perceives and feels this ; and he who draws his devotion from the character and teaching of his Saviour, will most happily read, understand, and enjoy the works of his Maker.

It has been strikingly remarked by some Christian writers, that the glories and beauties of the outward creation have *not* been appreciated and enjoyed in union with any other system of religious faith and sentiment ; and, contemplating, as we may, the spirit of Christian devotion, in connection with a Newton's philosophy, or a Milton's poetic powers, we become sensible of the truth of this, and feel conclusively, that there is a speaking accordance of Revelation with Nature ; an elucidation and corroboration of its evidence, with a sentiment of their common origin and character. That Christianity sends forth a voice consonant with that of Nature is striking and affecting ; still more in its appeals to Man's nature, and response to his powers and affections. If it is said with truth, that the understanding of man is most free and enlarged in the power of a Christian Faith, and the influence of Christian sentiment ; and that the clearest intellect will best perceive the certainty of Christian truth ; it is still more observable, that the soul of man, in a certain moral position, and his heart possessed of native ingenuousness, and its

purity combined with a "modest humility," the truth and beauty, the holy and heavenly aspect of the Gospel, will be perceived and felt, and the Saviour stand forth as a teacher from the council of heaven; and bearing, in his own character as in his instructions, the evidence of his heavenly authority and mission. It is, in fact, in the heart and mind of man, even the very instinctive elements of his nature, that we shall find a reflection of the Christian spirit, and an echo to its call.

Who feels not at times the instinct and impulse of *Prayer*? Believing that the sceptical man, in his denial and rejection of prayer, wars with his own nature, and the common nature of his fellow men, I stop not to refute what seems the idle mockery of his reasoning objections. Surely as an essential element of the spirit of man, observed often in the bursting impulse and ejaculation of the most criminal man, prayer must be deemed natural to him; issuing direct, might be argued, from the sentiment of all, that they owe their being to a Power infinitely greater than their own; that He who made them can never desert them, and must possess the will and the power to bless them every way. *Prayer*, necessarily issues from this; and how is *this* met in Christian doctrine and precept? Jesus was a man of prayer; and, of Paul, it was said, "Behold he prayeth." Christianity alone gives full and perfect meaning to prayer; it has revealed a Parent God, hearing and answering prayer; it calls believers to a spiritual life; a communion and intercourse with divine objects, necessarily implying the duty, the privilege, and benefit of prayer; in Jesus and others, it has connected the exercise of prayer with the most interesting and affecting circumstances rising out of the elemental nature of man; and, constituting a part of the devotional spirit and practice, which cannot be separated from the true inner life of human beings. A cold, sceptical philosophy, in vain ridicules and scoffs at prayer; the scoffer himself, in the feeling of human weakness, in the presence of danger and fear; in bodily pain and mental anguish, has often been seen and heard in prayer; the instinct of prayer would assert itself; mock at all sophistry; rush out and break through all doubt and disbelief;

confessing at once mortal need of help, and urge on to its only effective Source.

Meeting this in mortal man, how convincingly, how touchingly has Christianity in its spirit and revealings given beauty and motive, significance, efficacy and blessedness to prayer. It is surely an increasing evidence of Christian truth, that the more man loves virtue, and feels its pure and powerful spirit within him, the stronger is the conviction and attraction of his soul to the Christian faith; and the greater his certainty that the doctrines and morals of the Gospel, have the same origin with that spirit in himself, whose greater purity and higher elevation the better appreciates the Grace of Revelation.

And is it not equally true, that the specific goodness, the moral excellence most pleasing to the conscious possessor, and most respected and honoured by his fellow men, is, in fact, the very goodness and the virtue of the Christian system; a pure, disinterested spirit; a benevolent mind, a principle of integrity, and a religious reverence and devotion simple and sincere! Who will gainsay it, that, in the proportion that our goodness is "pure and spiritual; gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," that it woos and wins the love of all; and is felt to be the bond of peace, and true element of human welfare? The instinct of *Sympathy* in human nature, as one well observes, is a beautiful and wondrous evidence of man's divine origin. To meet this instinct, as Christianity does, whose entire spirit is in accordance with its injunction "to weep with them that weep," and "rejoice with those who rejoice," and whose Founder wept in sympathy with mortal suffering, all but compels the inference, that man's heart and the Religion of Jesus Christ are *one* in a Divine Source. But it is true, that, despite the sympathetic instinct, a blind, ill-governed self-love often makes man a selfish being; and he seeks his happiness by a too direct aim of personal and individual regard. How much is there in the Christian system to control and correct this? that is, to teach him that his own true happiness is bound up with that of others; and that he is blessed in the purest and

highest sense, *only* in the degree, that he makes the welfare of others his primary aim, and his own happiness a reflection from that of his fellows. It is thus, in the developement of his higher nature, the disinterested and generous affections of that nature, that the religion of Jesus shews its wisdom and excellence, and the divinity of its truth.

I dwell a moment longer on the thought. Let us ask what is the *great* moral hazard of man in life's struggle? That he becomes a *selfish* being, that his self-love degenerates into selfishness: that is, that he seeks his own good with too direct an aim; too personal, too individual; and that in consequence, he attains only an inferior happiness, which, whatever he may imagine of its comfort and enjoyment, is alien to its purest sources and character, and in truth, leaves the noblest part within him unmoved and dormant. Need it be said, how beautifully Christianity is formed to counteract or cure this? Need we observe, that its faith and spirit, its piety and morality, are genial and generous, expansive and comprehensive? There is in the faith of Jesus every motive, every precept of command and invitation, fitted to draw man out of himself; to awaken and raise his better nature, and lead him to that *Blessedness*, which is more than happiness, which is a reflex influence on his own heart, of love and kindness to his fellow-men. Now, if this better nature in man is the gift of God, and no one doubts it, the Gospel surely has the same source, so accordant, so one with it is the spirit of Jesus and his religion.

It has often been observed, with significant truth, that *Home* must be the nursery of the *Citizen*; and the virtues of private life the germs of integrity and faithfulness, "the good and true" in the public man. On this interesting and important topic, I am tempted to quote the sentiments of one, of whom many have expressed the wish that the *Statesman* had been more of a piece with the wisdom and excellence of the man. First observing, in the words of a critic on Guizot's "*Democracy*," that, "The moral conditions of social peace, are, a greater amount of Christianity amongst us, less exaltation of man, and more faith in God; the cultivation of domestic

entiments and morals." "The family is now," Guizot delicately says, "more than ever, the first element, and the last rampart of Society. While, in general society, everything becomes more and more mobile, personal, and transient; it is in domestic life that the demand for permanency, and the feeling of the necessity of sacrificing the present to the future, are indestructible. It is in domestic life that the ideas and the virtues which form a counterpoise to the excessive and ungoverned movement, excited in the great centres of civilization, are formed. The tumult of business and pleasure, temptation and strife, which reigns in our great cities, would soon throw the whole of society into a deplorable state of ferment and dissolution, if domestic life, with its calm activity, its permanent interests, and its fixed property, did not oppose solid barriers throughout the country to the restless waves of this stormy sea. It is in the bosom of domestic life, and under its influences, that private, the basis of public, morality is most securely maintained. There, too, and in our days, there almost exclusively, the affections of our nature—friendship, gratitude, and self-devotion—all the ties which unite hearts in the sense of a common destiny, grow and flourish." After some interesting and beautiful remarks on the times "for ever gone by," when "private affections found a place in public life," this celebrated man observes:—"It is of incalculable importance to society that there should be some safe retreat in which the affectionate dispositions, I would almost say passions, of the heart of man may expand in freedom; and that occasionally emerging from that retreat, they may exhibit their presence and their power by some beautiful examples in that tumultuous region of politics, and the usual bustle of social and civil life, in which they are so rarely found. But these social virtues must be nursed in the bosom of domestic life; these social affections must spring from family affections. Home, the abode of stability and morality, also contains the hearth at which all our affections and all our self-devotion are kindled: it is in the circle of the family that the noblest parts of our nature find satisfactions they would seek for else in vain; it is from that circle, that when cir-

cumstances demand, they can go forth to adorn and bless Eternity." Conceive, then, the husband and parent, the son and the brother to be truly Christian ; lovers and imitators of the Saviour, and the picture is a finished one of family peace, virtue, and happiness ; and, in *such* a domestic circle we certainly shall contemplate, with most assured expectation, the best culture of the social and the public man. Let us, then, here also, see as we ought to see suggestion and sign of Christian verity and excellence.

Connected with this thought is the following : that, without *Moral* purity there can be no true mental refinement nor social civilization ; again, therefore, Christianity is true, for it is most eminently moral and spiritual. There may be Literature and Science, and yet coarseness and vulgarity ; at least, no genuine sensibility, nor taste, nor refinement of that higher species only found as the issue and ally of moral purity and spiritual power ; and always seen the more estimable and pleasing, as dwelling more in an atmosphere of Christian devotion and virtue. Nor, indeed, can we have a just view of Political Freedom any more than one of advanced civilization without contemplating virtue at the base ; yea, the very virtue, the precise and special moral attributes which are of the very essence and element of Christianity ; and, once more let it be observed, that these virtues will ever ask a birth and growth, a fostering care and training, in *Home* life ; the home where stands the Christian altar ; and throughout which the Saviour and his teachings diffuse their hallowed influence and power.

The following has just fallen under my notice, from an eloquent writer, and I am tempted to transcribe it. Speaking of the "Love of Home," the American Abbott observes :—"It is the want of this taste for the pleasures of home which is the fruitful source of insensibility, and the incentive to every crime. Look at Napoleon, heading the armies of Europe, gigantic in intellect, impetuous in passions, yet a man without a heart and without a home : the two go together. A cheerful home might have given him a warm heart. A warm heart would certainly have led him to sigh for a cheerful home. Look at the homeless and heartless Byron. His imagi-

ation would bear him upon a wing, which, at times, seemed as tireless as an Angel's. He was formed with capacities to drink in unbounded delight from all the poetry with which creation is filled. He might have made his home one of the happiest and brightest that ever bloomed on earth ; but, in his early years, he had an unhappy home. He became dissatisfied with domestic scenes ; he sought pleasure in excitement ; he plunged into vice. He now is known but to be detested as an evil-doer, and cause of evil. He has gone through the world leaving behind him the desolation of the whirlwind, the corruption and misery of the plague."

In our admiration and enjoyment of the lovely scenes of creation around us, we have often felt the significant truth of the remark, that there was no true appreciation of the works of Nature, nor pure, elevated enjoyment of their beauty and glory, till Christianity came and inspired it. And, in the descriptions of a Shakespeare, Milton, and a Thompson, we feel that there is an implied spirit and sentiment both awakened and fostered under a Christian influence ; and partaking of a divinity and devotion of which only the Christian student of nature, we may believe, is susceptible. Though some may smile, I will risk the observation, that, in the term and idea of Gospel *Grace*, we may see an accordancy with the many benign beauties of Creation, and all its benignant influences and operations ; and the notice of the Saviour, of the lily of the valley, may suggest the thought, that as his own spirit and character was in beautiful harmony with his Religion, it equally harmonized with the beautiful works of his Creator Father.

London.

W. M.

(To be continued.)

NORTHUMBRIAN VALES ! ye saw in silent pride
 The pensive brow of lowly AKENSIDE,
 When poor yet learned, he wandered young and free,
 And felt within the strong divinity.
 Scenes of his youth, where first he woo'd the muse,
 His spirit still is with you, Vales of Tyne !
 As when he breathed, your blue-bell'd paths along,
 The soul of Plato into British song.

1837.

E. ELLIOTT.

DOMESTIC MISSIONS ; THEIR ORIGIN AND PROGRESS.

[The following is the main portion of an Article which appeared in the *Christian Examiner*, Boston, U. S., for September. It relates to a subject in which we have always taken deep interest, and cannot fail to prove acceptable to our readers. The facts detailed show the importance of faith and hope in well doing ; strikingly illustrate the duty of Christian perseverance, and confirm the truth of the aphorism, that no well directed effort begun in the reverence and trust of God, and pointing to the improvement and welfare of man, can ever ultimately fail of blessing and success.—EDITOR.]

IN tracing out the history of this ministry, not long since, in our memory and from records, we found that in September, 1822, two young men were quite desirous that a Sunday School should be formed in a new school-house, then in process of erection, at the north part of the city. So interested did they become in the matter, that they called together some friends, made known their hopes and plans, and urged that some measures should be taken to carry them into effect. The first meeting was held in October, 1822, at which four persons only were present. On the suggestion of the plan, various religious topics were introduced. At an adjourned meeting, a committee was chosen to report some more specific plan to the meeting which was to be held the ensuing week. Such a meeting was held, and several others like it, but nothing more was accomplished ; and although several gentlemen came together, who it was thought would greatly assist in promoting the excellent objects contemplated, especially that of the religious instruction of the poor, yet the brief records of two meetings at that time mention, “that they did not hold out much encouragement of success.” And it is well remembered by us, that, whilst the subject was under consideration, one of the gentlemen, who was much interested in the matter, almost discouraged, left the room, and remarked that he despaired of success. But the cloud passed away, and at a meeting not long after an association was formed, under the name of the “Association of Young Men for Mutual Improvement and the Religious Instruction of the Poor.” The first of these objects the members aimed to accomplish by meeting

on one evening in every week, when some subject was discussed or plan for the improvement of the poor considered. The latter object was to be effected by the establishment of Sunday Schools, and by means of lectures in different parts of the city, on Sunday evening, at the dwellings of the poor.

The meetings of the Association soon became quite interesting and profitable, and it was not long before an opportunity offered by which its members were enabled to carry their second plan into operation. It was suggested by some of the members, that a place should be provided for preaching to the poor who were prevented from attending public worship. Rev. Henry Ware, who was much interested in the Association from its commencement, kindly offered to furnish preaching when a suitable place should be found. A room was soon obtained in an old dilapidated building in Hatters' Square, which was filled with poor families. On the second story, at the head of the stairs, was a chamber occupied by a most excellent woman, whose husband was absent at sea. On Sunday evening, November 24th, 1822, the floor having been neatly sanded, a small stand with a Bible upon it was seen in one corner, and some dozen chairs were placed around. In the evening the neighbours assembled, and soon after the Rev. Henry Ware, accompanied by two members of the Association, were seated in that humble room. The text of the sermon preached was from Matthew xxii. 37, 38, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment."

In this first Sunday-evening service held for the religious instruction of the poor, in this humble manner, we have the commencement of the Ministry at Large in the city of Boston, more than twenty-seven years ago. Small as was the audience, it was encouraging to the members of the Association, and the next Sunday evening they held a similar meeting in a small room in Charter Street, and three weeks after a service was held in Hatters' Square, Charter Street, and Spring Street. Neither congregation exceeded twenty-five in number. These services were continued till the following June.

They were well attended by the persons for whom they were designed, and often the audience, small as it was, presented a most touching sight. Much good was done by these evening exercises in the parts of the city where they were held, and many among the poor have expressed very grateful thanks for the influence they exerted upon them and their families.

In January, 1823, the subject of obtaining some one as a minister to the poor was considered in the Association, and a committee was appointed to procure the services of some suitable person. A committee was also chosen to ascertain if a lot of land could not be found for the erection of a free chapel. Much progress was not made by this committee, great difficulties being found in the way of procuring a suitable person.

In the autumn of 1824, efforts were made by the Association to resume the Sunday evening lectures. During this winter they were conducted by the members of the Association in a room in Pitts Court. They were well attended, and the audience seemed much interested.

In February, 1824, another effort was made to obtain a minister and erect a chapel, which was attended with little success. From this time, the Association held its meetings every week, and among other subjects presented for consideration were the mission to India, the condition of our prisons, temperance, peace, the formation of the American Unitarian Association, and the distribution of religious publications. Each of these topics was fully discussed, and its members took an active part afterwards in the formation of societies which had these objects specially in view. Thus the work went on, the Association simply holding its meetings weekly, from the autumn of 1824, to November, 1826, when information was received, that the Rev. Dr. Tuckerman, who had been pastor of the church in Chelsea for twenty-five years, had become much interested in the poor of our cities, and had expressed a desire to meet the members of the Association. Accordingly, on the following Wednesday evening, November 5th, 1826, Dr. Tuckerman met its members for the first time. It was a full meeting, and all seemed animated with fresh courage. A committee was chosen to procure a place

for him in which he might preach, and the means for carrying out his plans as a minister to the poor.

A large room, at the corner of Merrimac and Portland Streets, was procured, and Sunday-evening lectures were commenced. This place, prepared for religious services, was in the upper chamber of what was called the Circular Building. Suitable seats having been procured, worship was held under the naked beams, surrounded by bare brick walls. On Sunday evening, December 2nd, 1826, Dr. Tuckerman preached the first sermon in this humble place, and thus commenced his services as a Minister at Large. Arrangements were immediately made to form a Sunday school, which was commenced on a very cold day in December. It was cheerless, indeed, as one has well said who was present on that day, as the winter's wind came whistling through the loose casements, and the windows were covered with a thick coat of frost, whilst around a small stove were gathered *three* children and seven teachers. Those, however, who were engaged in this good work, were not easily discouraged. They persevered, and in a short time had an interesting school, and some of them afterwards had the pleasure of seeing from this small beginning, one of the largest Sunday schools in the city, numbering between three and four hundred pupils.

It was not long before this upper chamber became a much loved and cherished spot, especially to the poor and the aged in that neighbourhood, and was so full, that it was found very uncomfortable and inconvenient, both for the evening service and the Sunday school. The Association at this time renewed its efforts to obtain a free chapel, and a committee was again appointed to make the necessary arrangements, and raise the funds. The committee did not ask for much,—two thousand dollars only; but it required great effort to raise this sum. Individuals were slow in contributing. They had various doubts and misgivings, and it was thought by many an unwise experiment. Through the untiring exertions of some of its members, a lot of land, was, however, purchased in Friend Street, and a neat and commodious wooden chapel was erected.

On the evening of October 27th, 1828, the last ser-

vice was held in the upper chamber of the Circular Building. In alluding to it, Dr. Tuckerman says, in one of his Reports :—

“Our present lecture-room has been well filled, inconvenient as it is, and poor as are the accommodations. To the Subscribers to our new place of worship, I beg leave to offer my sincere gratitude. I believe they have done an important service to the cause of our religion among us. Many have been gathered for worship with us on Sunday evening, who would otherwise have worshipped nowhere, and I doubt not there are those among them who have thus been advanced in their preparation for a better world. I owe, also, and will not fail to pay, my thanks to the gentlemen, without whose assistance in the conducting of them, the services of the lecture-room could not have been maintained.”

On Sunday evening, November 10th, 1828, the first service was held in the Friend Street Chapel. Dr. Tuckerman preached the sermon. The services were quite interesting, and the audience large. The hearts of many were made glad that evening, on beholding the new and commodious chapel. The erection of this building gave great permanency to this ministry, and it was now destined to go on and be abundantly blessed.

Not long after Dr. Tuckerman had commenced his services in this chapel, sectarian jealousy was awakened, and he found that many seemed to be in doubt and somewhat alarmed about his theological views. It was rumoured that he was a Unitarian—could he, therefore, be a Christian? Having heard these rumours, the Doctor gave notice that he should present his views on certain controverted points, in a course of lectures. On the following Sunday evening, the chapel was well filled with an attentive audience. The course extended to ten or twelve sermons, in which he presented, in a clear, succinct, and forcible manner, his views upon various Christian doctrines. He spoke not of others, he indulged in no bitter railing, no harsh denunciation against Christians of other denominations ; this was not in his heart. The spirit of charity and love dwelt too deeply there to permit this.

Dr. Tuckerman did many good works, but among his best, at this period of his life, many will ever consider this course of lectures, in which, in the most simple

manner, united with the most fervid eloquence, he presented his well-digested views upon the doctrines of total depravity, the atonement, and the Trinity, with those on immortality and future retribution. The power which he then discovered, and which was deeply felt by those who heard him, could not be understood by some,—for it was rarely equalled by him on any other occasion,—till, in reading his memoir, written by one who knew him well, it is mentioned, “that, in the early part of his ministry, he devoted much time to the study of the doctrines of Christianity.” Never, after the delivery of these lectures, was a word said upon these subjects abroad, and he went on, his flock increasing, his services and visits sought after by the poor and afflicted from every part of the city.

In the winter of 1830, Dr. Tuckerman’s health was such that he could preach but seldom, and in the spring of 1831, he earnestly asked, as he had done in his Reports for some time previous, that a colleague might be procured. But no one was found. In the spring of 1832, it became necessary for him to relinquish the chapel services in the evening, and, at the close of his Report, Dr. Tuckerman expressed his strong desire that some one should take his place, to whom he might act as an assistant, and on whom might devolve the whole duties of the chapel? This oft-repeated request was at last answered, and Mr. C. F. Barnard entered upon the service, in the fulness of his spirit, in the autumn of 1832, having assisted in the Sunday school connected with the chapel some few months previous.

The evening lectures were now resumed, and continued through the winter and spring, till June, 1833. Mr. Barnard laboured most faithfully in this field. He commenced a service for children, which interested them not a little. This service was continued by him, morning and afternoon, for some time, with happy success.

In the autumn of 1834, Mr. Barnard commenced an evening service in a ward room, at the south part of the city, intending to labour in that section, and carry out his ministry there, which appeared to offer a good opening. In this he was not mistaken. It was not

long before he had quite large audiences at his evening service, and the Sunday School which he formed was well attended. His success was quite encouraging, and it was not long before, through his great perseverance and unwearied exertions, and the liberality of the friends of this ministry, the Warren Street Chapel was erected, and dedicated, by appropriate services, in January, 1836. Mr. Barnard commenced a service for the children in the morning, and in the afternoon and evening for adults. Of the good accomplished by him, especially among the young, it is useless here to speak, for it is known to all, and his chapel is one of the cherished institutions of the city.

Mr. Barnard was succeeded at the Friend Street chapel by F. T. Gray, who entered upon his duties in October, 1833. At first, services were held as before, during the day and evening, on the Sabbath, the morning service being mainly adapted to the young. On the commencement, soon after, of a regular adult service during the day and evening, the audience greatly increased, and the Sunday School presented a very pleasing aspect, cheering the hearts of the teachers, who had laboured with great fidelity, many of them from the commencement of the ministry. The following extract from a Report of the Ministers at Large about this time will give some idea of the state of things in 1834.

“There are now over two hundred children connected with the Howard Sunday School, who are instructed by thirty-eight teachers, with two superintendents, whose interest and fidelity to those committed to their care, during the past winter, deserve great commendation. They have been untiring in their exertions to interest and engage their pupils in holy things. Their efforts have been crowned with success. The valuable assistance rendered by the superintendent and teachers of this school to the friends of this ministry, the Ministers at Large cannot but acknowledge. It encourages us to persevere with them in efforts to promote the happiness and moral welfare of our less favoured brethren.”

We are the more ready to make this extract, because those who were then engaged exerted an influence, by their fidelity and perseverance in their holy work, that was deeply felt at the time in the community, and more than one church since has felt the influence which was

exerted upon the pupils of this school by them in whom they were so much interested, and over whom they watched with such unceasing care for several years. No good cause could fail, with such warm, devoted, and faithful friends.

Dr. Tuckerman had, from the commencement of his ministry, been under the patronage of the American Unitarian Association, to which body he addressed his Reports, and by whom they were published, receiving from the Association the sum of four hundred dollars per annum for his services. In May, 1834, as the ministers had increased, and the work was gaining an interest and importance, more definite and efficient aid was necessary; hence the Fraternity of Churches was formed. From that period the ministry has been supported by annual contributions from each of the Unitarian societies in the city, which are paid into the treasury of the Fraternity. The last year, between five and six thousand dollars was contributed by these societies for the support of this excellent ministry.

In 1835, through the persevering exertions of some gentlemen who were engaged as teachers in the Friend Street Chapel, an effort was made to erect a more commodious chapel, commensurate with the wants of the poor in that section of the city. That effort was successful; a sufficient amount was subscribed, with the amount received from the sale of the old chapel and land, to enable them to go on, obtaining the balance by a loan, which was needed for a few years only. A site was selected in Pitts Street, and a neat and commodious brick building erected, at an expense of sixteen thousand dollars, including the land.

And now there was a change to take place at the old and much-loved Friend Street Chapel. Change had been going on all around it in ten years, and now it was to be seen within. On the afternoon of November 6th, 1836, the last sermon was preached in this chapel, by the pastor, from the text, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth." There were many sad hearts on leaving this place; for it was loved, and around it had gathered many holy recollections, and many sweet re-

membrances of hours passed with cherished friends, who had united in worship together, at the evening hour, where they had been permitted to listen to holy truths, as they fell from the lips, not only of the beloved Tuckerman, but also of the gifted Follen, Greenwood, and Ware.

But that humble building is not, and never will be, forgotten by many a grateful heart. It is safely enshrined in the memory of many, who received instruction and solace within its walls. And it will live long—long as the touching and eloquent tribute to that lowly building shall be retained, which was paid to it by the beloved Greenwood:—“The little chapel in Friend Street! Small and humble as it is, I never pass the spot on which it stands without a mental thanksgiving. Modest mother of poor men’s churches! Lowly and plain, but beautiful and holy cathedral of charity! Blessed is the work which thou hast witnessed and fostered! Thy walls are slight, and must soon be removed, but thy form will remain in the memories of many who have been taught in thee, and be ever associated with the poor man’s friend!”

On the following Sabbath, November 13th, a bright and happy band of children and teachers was seen hastening to the new and well-furnished chapel in Pitts Street. The morning was somewhat lowering, but the clouds soon passed away, and a large and deeply interested audience was assembled at the dedication. The sermon was preached by the minister of the chapel, and Rev. Mr. Barnard, Rev. Louis Dwight, and Rev. William Collier took part in the services. It was thus, in the spirit of Christian charity with all denominations, that the services were commenced, and the same has been continued and manifested to the present hour, ever remembering the truth embodied in the following extract from one of the Reports of the Ministers at Large in 1835:—

“We have learned, and we trust that we shall never forget, that our chapels are not to be made arenas for theological controversy. No friend of the poor can wish to distract them with the claims and tenets of conflicting sects. To go among the poor with sectarian purposes, would retard rather than advance their social, moral, and religious improvement. To attempt to

form them under this or that denomination, is a direct, serious injury. It calls forth jealousy, prejudice, and party feeling. It dissevers and divides those who should feel and act as brethren. It draws off their attention from weightier matters. It leaves out of view the only two points around which the poor and the friend of the poor should rally.—*Love to God, and love to man.*"

Rev. J. T. Sargent entered upon his duties as Minister at Large in the summer of 1837, and a room was selected in Northampton Street, in which to hold a religious service on the Sabbath, and establish a Sunday School. He selected the extreme south part of the city for his field of labour. After some few months, a more commodious hall was found in a new building in Suffolk Street, and to this he removed his school, and for some time had religious services during the day and evening of the Sabbath. Mr. Sargent soon awakened quite an interest in this ministry, and he was eminently successful in his labours. He was faithful and untiring in his exertions to promote the welfare of those to whom he especially ministered, and it was not long before a sum was subscribed sufficient for the erection of a new chapel in Suffolk Street. The corner stone was laid May 23rd, 1839, and the occasion was one that will long be remembered by many who were present, from the fact that it was the last public service in which Dr. Tuckerman took part—the last time that his voice was heard, and the last time that many looked upon his venerated form. Who that was present will forget the fervent petition which he offered on that occasion, as the multitude were gathered around him, and his grey locks were fanned by the breeze, on that beautiful spring afternoon?

The chapel was dedicated February 5th, 1840, and Mr. Sargent laboured there, greatly encouraged, till December 29th, 1844, when he resigned.

We have now given a brief history of the origin of the Ministry at Large in Boston, and a sketch of the *early history* of its chapels. As we have been thus reviewing the last twenty-eight years, many weighty questions have arisen and many pregnant thoughts have suggested themselves, which we have not space to notice or even name, though we may present them at some future period. But of one thing we have been most deeply impressed, as we have gone on step by step,

studying the records of an exceedingly interesting portion of our ecclesiastical history as a denomination; and that is, the immense influence which this Ministry at Large has exerted among all classes in this community, an influence which no words can describe or calculations measure. For well and truly has it been said, by one who did a most excellent service by his labours for several months in this ministry, "What language can describe or calculations measure this influence? When the joy of salvation can be adequately portrayed, when the depth of despair can be sounded, then, and then only, will the limits of the influence flowing from this blessed ministry fully appear."

THE BIBLE.

THE Infidel bids us give up the Bible, and go to the book of nature. We are quite willing to learn all that can be known from the book of nature; but we cannot profit much by the volume of nature unless we read the Bible along with it. The Bible illuminates the book of creation, so that we can understand it better. In the Bible we learn who is the Author of nature. And our pleasure in the wonderful works of creation increases, when we are taught to look up to their great original Cause. The sun, and moon, and stars, seem to shine with greater splendour and beauty; the clouds and storms, the thunder and the lightning, the roaring winds and the boisterous waves; earth's herbs and shrubs, flowers and fruits, and everything in nature seem far more grand, more sublime, more beautiful, more attractive, since we have learned from the sacred Scriptures who it is that hath brought these things into existence, and regulates and sustains them by his infinite wisdom and almighty power.

Infidels tell us that the Bible was invented by wicked priests; but if it were, it would not contain denunciations against wicked priests. See the first and second chapters of Malachi. The Bible must have been written by the haters of priestcraft, and not by priests them-

elves, or their abettors. The Bible ought not to be condemned for the priestcraft of the dark ages; for it nowhere sanctions priestcraft; and even when priestcraft flourished most, there were some faithful souls who exposed the abominable cheat which had been transacted under the cloak of religion, and contended for the pure faith of the Gospel.

It is well known that those countries are the most civilized, the most religious, which have been under the holy influence of the sacred Scriptures. A nation rises in intelligence, and virtue, and comfort, in proportion as the Scriptures are circulated, and read, and studied amongst them. Look at England and Italy. The English people are better versed in the principles of scripture than the Italian people. The consequence is, the people of England are more morally and socially exalted and free. The tendency of the Bible is to promote order, peace, sobriety, and holiness. Men cannot obey its precepts without becoming virtuous and happy. Every great improvement that has taken place in Society has been owing, directly or indirectly, to the beneficial influence of the Bible.

S. HENN.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT,
WHICH REFER TO CLIMATE, OFFICES, SENTIMENTS,
MANNERS, AND CUSTOMS AMONG THE JEWS IN THE TIME OF OUR SAVIOUR.

LUKE iii. 1,—“In the fifteenth year of the reign of Tiberius Cæsar, *Pontius Pilate being Governor of Judea*, and Herod being *Tetrarch of Galilee*, and his brother Philip *Tetrarch of Iturea and of the region of Trachonitis*, and Lysanias *Tetrarch of Abilene*.”

Josephus says that Pilate governed Judea ten years, from the 12th or 13th of Tiberius, to his 22nd or 23rd year. In his temper he was obstinate and impetuous, and little regarded the sentiments, the customs, and the feelings of the Jews. He well knew that former governors, on account of the abhorrence which the Jews felt of every image and representation of the kind, had not carried the ensigns of Cæsar within the city of Jerusa-

lem ; but availing himself of the secrecy of the night, Pilate brought them in ; and when the Jews, in vast numbers, for five continued days and nights, had besought him to remove them, on the sixth, after deceiving them by a pretence of bringing their petition to a trial, he caused them to be surrounded by soldiers, and threatened to massacre every one if they did not retire. The Jews immediately prostrated themselves again, and uncovering their necks, cried out, that they had rather die in the most disgraceful manner, than submit to so impious a violation of their laws. Astonished and overcome by their inflexible resolution, he caused the ensigns to be carried back to Cæsarea.

There is a similar fact, which tends at once to illustrate the characters of Pilate and of the Jews. He intended to dedicate some golden bucklers to Tiberius, in the palace of Herod ; not so much that he might honour Tiberius, as that he might vex the Jews. No sooner was this known to the people, than they commissioned some of their most respectable citizens to beg of Pilate not to make this innovation upon their laws. For some time he was inexorable ; but when threatened with an appeal to Caesar, in which he feared that his rapines, cruelties, murders, and other crimes would be disclosed, he relented and encouraged them ; but the threatened appeal being made, Tiberius immediately ordered him to remove the bucklers from Jerusalem.

Luke tells us (chap. xiii. 1) that Pilate caused a number of Galileans to be slaughtered, while they were sacrificing in the temple. These were probably followers of Judas Gaulonita, who made himself obnoxious to the governor, by teaching doctrines which opposed subjection to the Roman empire. This fact is rendered interesting to us, by the use which was made of it by our Saviour ; for he availed himself of it to correct the prevailing and erroneous sentiment, that men must therefore be greater sinners than others, "*because they suffered such things ;*" and to check that disposition to judge others rather than ourselves, which ever has been, and while it is indulged, ever will be a powerful restraint of our own moral and religious improvement. But who these Galileans were, or why Pilate ordered them to be put to death, is not

known with certainty. To defray the expenses of a canal, by which he was bringing water to Jerusalem, he robbed the treasury of the temple ; and Philo the Jew says, that for money, he pronounced any sentence that was desired. I have here adduced these circumstances of his character and life, because I should afterwards have occasionally to refer to them. They entirely explain the peculiarities of his conduct in the trial of our Lord ; and in the surrender of Jesus, of whose innocence he was convinced, to his envious and malicious enemies.—(See Calmet on the word Pilate ; Lightfoot's Hor. Heb. tom. ii., pp. 784, 785 ; Grotius on Luke xiii. 1.)

The word *Tetrarch* implies a governor of the fourth part of a country. But it was sometimes otherwise applied, as it is here by the Evangelist, for Herod (the father) divided his kingdom only into *three* parts. Tetrarchs were, however, considered as princes, and sometimes were complimented even with the name of kings.—(Beausobre and L'Enfant's Introduction, p. 123.)

As we may often have occasion to name the Mishna, and the Talmuds or Gemaras, it may be proper in this place to explain the nature of these Jewish authorities.

The Mishna is the true text of the pharisaical traditions, so often mentioned in the New Testament. Maimonides (who was one of the most learned of the Jews, and born in 1131,) says, that all the laws which were given by God to Moses, were given *with an interpretation*. The text was written, but the interpretation was committed to memory. Rabbi Juda, the holy, fearing that this law would be lost, committed it to writing, adding to the traditions which were believed actually to have been received from Moses, consequences drawn by reasoning from the premises, in which there was no disagreement, and conclusions upon disputations which were determined by the majority. The Mishna was made about A.D. 190.

The Mishna being preferred by the Jews to the written law, which was received from Moses, they bestowed upon it far the greatest part of their attention ; and for several generations together, they incessantly disputed about its sense, and made interpretations, every man according to

the measure of his understanding. The traditions and opinions of these disputants having grown to a vast bulk, and being liable to be lost, Rabbi Johanan, for the Jews of Palestine, made collections of the decisions and explanations of the Mishna. This is the *Jerusalem Gemara*, or *Talmud*, which proceeds only through a part of the Mishna, and is contained in one volume folio. The *Babylonian Gemara* or *Talmud*, which is a similar collection, was made by Rabbi Ashe, or Asa, and consists of twelve folios.

As the Talmuds, then, are the body of the religion and morality of the Jews, whose authority they prefer to that of their own Scriptures; as they believe these traditions and explanations, are from God himself, that Moses revealed them to Aaron, and to the elders of Israel, who communicated them to the prophets, from whom they passed to the members of the great synagogue, and from thence to the Rabbis, who reduced them to the form of the Mishna and Gemaras; they of course enable us to understand with the greatest precision, what were the received sentiments or customs to which our Saviour referred, in reasoning with the Jews, or in inculcating upon them the doctrines and precepts of the gospel.—(See Watson's Diss. on the traditions of the Scribes and Pharisees, in the time of Christ, v. i. p. 10—24, and Calmet on the word Talmud.)

Matthew iii. 1,—“Preaching in the wilderness of Judea.” This is one of the texts by which the New Testament has been supposed to encourage the retirement and abstinence of hermits. But what was the *wilderness* in which John preached, and what were the *deserts* in which he resided, (Luke i. 80,) “till the day of his shewing unto Israel?”

“The seah of Jerusalem” says the Babylonian Talmud, “exceeds the seah of the wilderness,” that is, of the country, “a sixth part.” (The seah is a measure of a little more than two and a half wine gallons.)

Paul says, that he was “in perils in the city, and in perils in the wilderness.” The expression of the evangelist means no more than that John preached in the country before he preached in the city.—(See Lightfoot on the verse.)

Matthew iii. 2,—“*The kingdom of heaven is at hand.*” The phrases, “kingdom of God,” and “kingdom of heaven,” implied precisely the same to a Jewish ear. They were taken from Daniel vii. 13, 14, and occur frequently in Jewish writings. That the Jews applied them to the kingdom of the expected Messiah, is plain from the inquiry of the Pharisees to our Lord, “when the kingdom of God would come?” Luke xvii. 20. “They thought,” says the same evangelist, “that the kingdom of God would immediately appear.” (chap. xix. 4.) The Chaldee paraphrast renders Isaiah xl. 9, “say to the cities of Judah, the kingdom of your God is come or revealed;” and Isaiah liii. 11, “They shall see the kingdom of his Messiah.” The prophets, in speaking of the Messiah, so often call him a king, and deliverer, that the Jews, accustomed to this phraseology, expected a temporal king, exercising power over his enemies, restoring their monarchy, making conquests, raising the throne of David to its former splendour, and rewarding his friends and servants in proportion to their fidelity. In conformity to this phraseology, our Lord said, that *the kingdom of God had come*. He asserted that he was the Messiah, when he said to the Jews, “if I, with the finger of God, cast out devils, no doubt *the kingdom of God is come upon you*.” It is not surprising, therefore, that such multitudes flocked to the preaching of John, and when he said that “the kingdom of heaven was at hand,” they as well understood him, as if he had said, *the days are accomplished, and the promised deliverer of Israel is near*. The inquiries of “the people,” “the publicans,” and “the soldiers,” (Luke iii. 10, 12, and 14,) plainly show how eager had been this anticipation, and how readily they would have received such a Messiah as they expected.

“Israel,” says the Babylonish Talmud, “will have no need of *the teaching* of the Messiah, for, says Isaiah, (xi. 10,) *THE GENTILES shall seek him*, but not Israel. Wherefore then is the Messiah to come, and what will he do? *He will restore the captivity of Israel.*”—(See Lightfoot’s Hor. Heb. in vers. and Luke iii. 5.)

Any one who would understand these phrases, as they are applied in the gospels, may consult Campbell’s dis-

sertations, 1st volume of his works, pp. 179—185, and 370—380. Newcome Cappe has also made a laboured examination of them. Critical Remarks, vol. 1. pp. 131—211.

Matthew iii. 4, "The same John had *his raiment of camels' hair*, and a leathern girdle about his loins, and *his meat was locusts and wild honey*."—Camels are not only used in the East for carrying burdens through the deserts, but their milk and flesh are eaten, and garments are made of their hair. Chardin says, that the modern Dervises wear such garments, as they do also great leather girdles; and sometimes feed on locusts. The Cashmirian wool, of which shawls of great fineness and value are manufactured, was not probably at this time known in Judea; and the hair of Jewish camels will not admit of being so manufactured. A garment of hair, it will be recollected, was worn by the Nazarites during their separation, and it was constantly worn by John, because he was a perpetual Nazarite.—(See Illust. 1.)

But to those who know not how much locusts have been, and are at this day, in the East, an article of food, it will appear to be a very peculiar circumstance, that John should have eaten them. But, by the Arabs, they are even considered as a delicacy; and sprinkled with salt, and fried, it is said that they are not unlike, in taste, to fresh water cray-fish. Niebuhr, in the first volume of his travels, gives an account of the locusts, sometimes coming from the eastward to the southwest, in Arabia. "Never," says he, "have I seen them in such numbers, as in the dry plain between mount Sumara of Jerim, for there are places where they might be swept up by the hands. *We saw an Arab who had gathered a sack full, in order to dry them, and keep them for his winter provisions.* When the rain ceases but for a few hours on the west side of the mountain, there come such numerous legions from the side of the east, that the peasants of Mensil were obliged to drive them away from their fields, that they might not entirely destroy their fruits."

The Evangelist was probably induced to mention John's eating "locusts and wild honey," from the circumstance of having mentioned his residence in the

desert, and both, perhaps, imply no more, than that he lived in the country, and in the simplicity and plainness of a country life. The Jerusalem Talmud says, that "*he who obligated himself by a vow to abstain from flesh, could not eat either fishes or locusts;*" which shews that locusts were, at that time, a common article of food.— (See Harmer's Observations, vol. 1, p. 487, and vol. 4, pp. 158, and 485—7; and Lightfoot on the verse.)

WORK-A-DAY HYMNS.

No. XI.

To every object, sense, and will,
 There are a dark and bright side given,
 And life's most seeming good or ill,
 Draws from the heart its secret leaven,
 As flowers lashed by the passing wind,
 Unfold their beauty and their treasure;
 Suffering and toil secure the mind,
 The cross the crown, the pain the pleasure.

'Tis good at times to leave the gay,
 And visit in the house of mourning;
 A cloudy pillar guides by day,
 But night it hath a pillar burning.
 The darkest storm that shrouds the sky,
 Calls forth the brightest bow in heaven;
 And faith thus lifts its prayer on high,
 Most stedfast, when most deeply riven.

The little bee, with cunning might,
 Sucks balm e'en from the poison flowers;
 And dews, that are the tears of night,
 Are sparkling gems in morning hours.
 Thus happy, who may draw full well,
 The light from darkness, joy from sorrow,
 As pearls heal up the shattered shell,
 And blackest midnight brings the morrow.

JOSEPH DARE.

Leicester.

THE PARABLES OF CHRIST.

LECTURE XI.

The Barren Fig Tree.—LUKE XIII. 6—9.

At the beginning of the 13th chapter of St. Luke, we are told, that “There were present at that season some that told him [that is, Jesus,] of the Galileans, whose blood Pilate had mingled with their sacrifices.”—v. 1.

Perhaps this might be mentioned in such a manner as to lead our Saviour to suppose that they regarded the calamity as a judgment from heaven ; a notion, with regard to calamitous events, very generally entertained by the Jews. “He directs their attention, however,” says *Livermore*, “from this abstract subject, to their own personal case.”

“And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay ; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay ; but, except ye repent, ye shall all likewise perish.”—v. 2—5.

Having impressed this solemn lesson upon their minds, in this particularly emphatic manner, he then proceeds to illustrate and enforce it as follows :—

“He spake also this parable : A certain man had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none, cut it down ; why cumbereth it the ground ? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it ; and if it bear fruit, well ; and if not, then after that thou shalt cut it down,” Luke xiii. 6—9.

This parable of *The Barren Fig Tree* is laid in the midst of scenes where there were many vineyards, and many fig trees. Some might bear no fruit ; and “it is said,” observes *Livermore*, “that a tree was given up as barren, if it bore no fruit during *three years*.” But “the Talmuds represent the Jews as very reluctant to

cut down their fruit trees." They would do everything to preserve them ; and if, after all, there was no sign of fruitfulness, it was with regret the cumberer was cut down."

In this parable, says the writer just referred to, "the Jewish people are represented as a barren fig tree, God as its owner, and his Son as the dresser of the vineyard. This we learn, not from anything prefixed and subjoined to the story, but from the context in which it is placed." The Jewish people had great privileges, but they were not grateful for them, and did not improve them. They were as a barren fig tree. But God spared them from year to year, and afforded them many opportunities, by the prophets, his former vine-dressers, to repent and bring forth fruits meet for repentance. Still they were barren. Jesus Christ was sent to them, with messages of grace and love. He would have saved them, but they rejected and despised him, and put him to death. They were, therefore, suffered to cumber the ground no longer. They were cut down. The Romans took and destroyed their city, and put an end to their polity, as a nation, for ever.

God is the great owner of the vineyard of the world, and he will deal with all men on the same principle. They will remain and flourish in his vineyard if they are fruitful ; but if they are barren, and remain from time to time in that state, they are cut down, and suffered no longer to cumber the ground. God is long-suffering to all men, in their wanderings and backslidings, but not the less certainly will he, in due time, call them to an account, and judge and reward them according to their deeds. It becomes us to inquire, whether we are cumbering the ground of his moral vineyard, or rendering him his fruits in their season."

The leading principles taught in this parable seem to be the following :—Our beneficent Creator has called us into being, for the purpose of improvement, in virtue and piety, in all spiritual wisdom, knowledge, and goodness, in all Christian principles, virtues, and graces, in everything that is good, and that can make us happy here and hereafter. To neglect this improvement, is to sin against him. Notwithstanding, however, this dis-

obedience and provocation, he is long-suffering towards us, and affords us ample opportunities to retrace our steps, and return to obedience and duty, to his favour and love. But though long-suffering, and desirous to lead his erring children to repentance and goodness, he has fixed a period when our day of trial shall cease, and our punishment shall follow, if we remain deaf to all these invitations of mercy, and harden ourselves against him.

Such appear to be the leading principles taught in this parable. And understanding it in this sense, I will now endeavour to enlarge on these several particulars, and apply them to the purposes of practical instruction.

First, our beneficent Creator has called us into being for the purpose of improvement. This is a truth which everything that we see around us proclaims. Man is evidently formed to be a progressive being. His faculties gradually present themselves to view ; and gradually unfolding their powers, they continually multiply their energies and resources. From infancy to old age, all is one continued progressive motion ; and this not merely with respect to the mental faculties, but also the moral virtues. To remain stationary is contrary to their nature ; and if we comply not with their entreaties to press forward, they leave us to the grovellings of an earthly mind. They may be considered as heavenly visitants, sent to guide us to everlasting joys ; and if we refuse to accompany them, they give us up to our perversities, and the darkness and the misery which we choose.

Every reflecting man must have observed within himself a natural propensity continually to advance ; and that in proportion as he disobeyed its suggestions, he has invariably felt his faculties dulled and injured. On the contrary, as he has listened to them and followed them, he has felt a more earnest desire to proceed, and to press forward towards perfection. And whence does all this arise ? together with that insatiable curiosity which is so remarkable a feature in the human character ? also, that desire of excelling, which is more or less generally felt ? and that hope of future good, which is

incessantly springing up in the human breast? whence all this, but that we are designed by our Creator for continued improvement? These surely are clear indications of the fact, striking proofs, that such was the design intended to be answered by our being.

And the same conclusion will follow, from considering the things around us. With intervals of rest, creation is perpetually assuming new beauties, and pouring forth increasing stores. The law of the outward universe is evidently the law of activity and fruitfulness. The trees put forth their buds, expand their leaves, unfold their blossoms, and suspend their fruit. "The pastures are clothed with flocks; the valleys also are covered over with corn." Fertilizing powers descend in copious richness to refresh the earth. "They drop upon the pastures of the wilderness, and the little hills rejoice on every side." The sun shines to invigorate, animate, and cheer. Vapours ascend from the ocean, springs issue from the mountains, and rivers flow to the source from whence they came. All, in truth, is in constant motion, and all conspire pre-eminently to promote the general good.

And if we take a view of the moral providence of God, we shall see that its natural tendency is the improvement of the moral character in all goodness. It is evidently the discipline of a Father towards his children, with a view to their good. Innumerable are the lessons which are addressed to us for this purpose; and from each and all of them we may derive improvement and happiness. Indeed, this world is clearly a state of discipline in the fullest sense of the term. It is admirably calculated to call into exercise innumerable virtues; and to improve them continually, and carry them forward towards perfection. We are sent here, not so much for enjoyment, as to prepare ourselves for enjoyment; to cultivate those dispositions and affections which are necessary to fit us for a superior state.

Of this we are fully assured in the sacred Scriptures. We are there taught to regard the present state as a school, in which we are to be educated for immortality, as a state of trial preparatory to a state of rewards, as a seed time necessary to a future harvest. And we are earnestly exhorted to be "diligent in business, fervent

in spirit, serving the Lord ;” to “lay up for ourselves treasures in heaven ;” to “lay up for ourselves a good foundation against the time to come ;” to “add to our faith, virtue ; to virtue, knowledge ; to knowledge, temperance ; to temperance, patience ; to patience, godliness ; to godliness, brotherly kindness ; and to brotherly kindness, charity ;” and to “abound more and more in every good thought, and word, and work,” in all goodness, until we are “perfect and entire, wanting nothing.”

Hence, then, it is evident, that improvement is the designed end of our being. The faculties with which we are endowed, and the feelings which are implanted in our breasts, plainly declare it to be the will of the Creator. Universal nature declares the same thing ; and reason, Providence, and the Scriptures confirm the important truth.

To neglect this improvement is to sin against God. Little needs to be said on this head. To neglect that which the Creator designed should be our principal business, is to act in direct opposition to his will ; and therefore, most assuredly, to disobey him and rebel against him.

But though the principle is thus evident, its application is not so apparent ; and, to this point, therefore, we should pay a more particular attention.

The improvement, then, here required of us, does not consist merely in the improvement of ourselves, but also of our advantages. We should become more pious, more devoted to the service of God, more acquiescent in the dispensations of his providence, more conformed to his will, and better acquainted with the grand truths of the Gospel, as revealed in his Sacred Word.

We should advance continually in the virtues of humility and meekness, gentleness and charity. Our aspirations after heaven and heavenly things, should every day become more ardent ; and our zeal to spread religion and do good, more devoted and diligent, more fervent and persevering.

Thus continually improving, we shall answer the end of our being ; but if we remain stationary, or fall away, we act contrary to the will and commandments of God.

Here then let us pause for a few moments, and take an impartial survey of the past.

What is the honest report of conscience? Have we improved to the extent that we might have done? Are our tempers more gentle and affectionate, more humble and lowly? Are we more generous and candid, more forbearing and forgiving? Are we more contented and acquiescent, more devout and heavenly-minded? Have we made religion the grand business of our lives? and are we better acquainted with its evidences, its doctrines and precepts? Is our faith in it more firmly grounded? and has it a more powerful and practical influence upon our lives and conduct? Believing it to be the most invaluable blessing that can be imparted to man, have we done all in our power to promote its interests, and spread its glad tidings in the world? Practising self-denial, have we been animated by benevolence? and have we shown its fruits, by active usefulness, and a delight to do good?

If we can answer these questions satisfactorily to our consciences, we have lived to a wise and good purpose; we have been fruitful in goodness, and have answered the end of our being? But if the reverse is the case, we are like the barren fig-tree; and the Lord of the vineyard may say, "Cut it down; why cumbereth it the ground?" But he may likewise add, in his great mercy and loving kindness, "Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that it shall be cut down." Thus the slothful unprofitable servant is afforded opportunity after opportunity, to make amends for the past. God is long-suffering towards him, and waits to be gracious; not willing that he should perish, but rather that he should repent and live. And he once more holds out to him the invitations of pardon and acceptance; but only on the condition, that he shall return to duty and obedience, and manifest by future diligence, a faithful improvement of the means of grace. Let him then avail himself of the offered clemency and favour; and bring forth fruits meet for repentance, in holiness and righteousness of life. Let him devote himself to the service of God. Let him make religion his grand concern; and let him do all in his power to promote its interests and success in the world. Let the

ruling principles of his conduct be, the approbation and glory of God, and the welfare and happiness of mankind. Let him view God as his Father, and mankind as his brethren ; and let filial love and fraternal affection be the distinguishing features of his character.

Attending diligently on the public duties of religion, let him consider all under his roof as a sacred deposit, committed to his care by the Almighty ; and let him study to promote their spiritual improvement, and eternal welfare. Let him make it his constant aim and diligent endeavour, to improve continually in all useful knowledge and true goodness. And, finally, let him centre all his wishes and desires, all his views and expectations, in that eternal world, for which he is destined : where “there is fulness of joy, and where there are pleasures for evermore.” Let him pursue this line of conduct, and he will “bear much fruit.” “So shall he be a disciple of Christ :” and “an entrance will be ministered to him abundantly into his everlasting kingdom.”

But, while he admits this to be his duty, and also his reasonable service, let him not delay it, and purpose in his heart to adopt it a future time, some imagined more convenient season. For let him remember, that his day of trial and probation is fixed. And how soon it may terminate, who can tell ? Perhaps it may not be said of him, “Let him alone this year also,” but, “let him alone for a few days ;” and if he bear fruit, well ; but if not, then after that he shall be cut down ; given over to a reprobate mind, and left to wander, like Cain, as a miserable fugitive on the face of the earth. This must be so, naturally and inevitably, by a continued neglect of the means of grace, and a continued course of disobedience and sin. Man, by degrees, contracts a disinclination to every thing holy and good. He has, in time, a relish for nothing but that which is evil. He becomes spiritually dead, “dead in trespasses and sins.” He bears no fruit, but is like the barren fig tree ; which has been tried its time, and proved to be nothing but a cumberer on the ground, which ought to be cut down, and suffered to remain no longer. And so is he, by his own disobedient and sinful conduct, and by

hardening himself against God. His own iniquity has produced that reprobate state, which cuts him off from God, from peace and happiness; which makes him miserable here, and miserable hereafter. The Almighty has no occasion to exercise a judicial power over him, to render to him according to his deeds. He has done that in the nature and constitution which he has given him. To hardened iniquity, he has annexed a reprobate mind. To a reprobate mind, he has annexed misery; which is represented in the Scriptures, as outer darkness, weeping, and wailing, and gnashing of teeth. God may thus be said to do all this, as though he sat on a throne of judgment, tried the disobedient, hardened reprobate, pronounced sentence upon him, and consigned him to punishment. Hence we read, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them. Therefore, they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." It is evident from the context that they had first blinded their own eyes, and hardened their own hearts. And then God is said to have done this, or to have kept them in this wretched state, or left them in it, as a just punishment for their hardened disobedience. That is, he has so rendered it necessary, by the constitution which he has given men, when they commit sin, and continue impenitently and incorrigibly in sin, though grace abounds. And so it is said of the wicked, when hardened in iniquity, that "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." It is thus also, that "Unto every one that hath, shall be given and he shall have abundance; but from him that hath not, shall be taken away, even that which he hath." He who improves his advantages, receives greater, and goes on from glory to glory, unto perfection. He who neg-

lects them, loses them, and degenerates more and more, until at length he descends into that wretched state, in which he is said to be "dead in trespasses and sins."

Let, then, the unprofitable servant, if he would escape this awful retribution of hardened disobedience, make a speedy return to duty and diligence. "Let him seek the Lord, while he may be found; let him call upon him, while he is near." And let him study in the future, to make amends for the neglect of the past, by fruitfulness in all goodness. And then "the Lord will have mercy upon him, and his God will abundantly pardon him."

Let us all be induced from what has been said, to spend the time yet remaining to us, to the glory of God, in letting our light shine before men in good works; so that they may be led to glorify him, and that we ourselves, when our last account shall be given, may be well laden with fruit, and receive a glorious recompence of reward. And let us remember that the time is short. The Lord of the vineyard will speedily visit it, to receive the fruit thereof. May he not find us as the barren fig tree, and say, "Cut it down; why cumbereth it the ground?" But may he find us fruitful, and well laden, that we may be transplanted to his heavenly vineyard, there to flourish in perennial fruitfulness, in those bright and joyous regions of perfection and bliss, which will bloom for evermore.

REGISTER; RELIGIOUS AND PHILANTHROPIC.

NOVEMBER 1, 1850.

SALFORD UNITARIAN CONGREGATION.—Wednesday evening, September 11, the Members and friends of this religious Society, to the number of three hundred and fifty, assembled in the School room, to celebrate the twenty-fifth year of their esteemed Pastor's connection with them, and to present him, and Mrs. Beard, testimonials of their regard and affection. A Cake-Basket of silver was presented to Mrs. Beard, appropriately inscribed, and a Library Table, with a silver plate bearing an inscription; an Address, with list of two hundred and twenty subscribers, together with a purse of one hundred pounds, were presented to the Rev. Dr. Beard. Mr. James Woolley presided,

and opened the meeting with some excellent remarks on the history of the Congregation, and the efforts of Dr. Beard. These were followed up at greater length, and more minutely, by Mr. John Armstrong, who, from the position he has so long and ably occupied of Chapel Warden, was so well qualified to give the details. Mr. Charles S. Grundy dilated on the same interesting themes, read the inscriptions on the various offerings, with the Address from the Subscribers, and with great good feeling and unction, in passing them over to Mrs. and Dr. Beard, added a few sentences of graceful and truthful eulogy. Messrs. Hickin, Heywood, and Fletcher, likewise bore their testimony to the merits of their Pastor, and Mrs. Beard. In his rejoinder, Dr. Beard spoke impressively and happily. The meeting was also addressed by Messrs. Shipman, Hibbert, Mackie, Rawson, and the Revds. J. G. Robberds and R. B. Aspland.

NEWCASTLE-UPON-TYNE, HANOVER SQUARE CONGREGATION ; PROJECTED NEW CHAPEL AND SCHOOLS.—Frequent reference having been made in the pages of the *Christian Pilot* to this undertaking, a record of the efforts hitherto put forth in relation to it, cannot but be interesting and useful.

“At a General Meeting of the Congregation, held January 31st 1847, (Thomas Wilson, Esq., in the Chair,) the following Resolutions were adopted:—

‘1. That the increasing extension of Newcastle, and the inconveniences accumulating around the present locality, render it desirable to erect a New Chapel and Schools in a more prominent and central situation, provided this object can be effected without entailing a burthen of debt upon the Society.

2. That the Chapel Committee be instructed to make such inquiries as they may deem necessary to ascertain the practicability of carrying this Resolution into effect, and to report the result to the Congregation.’

Pursuant to the above Resolutions, the Chapel Committee have appointed a Sub-Committee, who will wait upon the Members of the Congregation and their Friends to solicit Subscriptions. *February 6th, 1847.*

E. GRIFFITHS, Jun., Sec.”

The following Address was printed and circulated:—“HANOVER SQUARE CHAPEL AND DAY SCHOOLS, NEWCASTLE-UPON-TYNE.—The ‘Meeting House, or Place of Public Worship for Protestant Dissenters,’ in Hanover Square, was projected about

the year 1720. Some members of the congregation purchased the ground on which it stands, and presented it a free gift to the Society, as a freehold site for a New Chapel. The Chapel also was erected by the Voluntary Subscriptions of the Members, and bequeathed to their Successors without debt or burden of any kind. Owing to the decease of the Minister, and the time occupied in the election of a Successor, the Chapel, though ready in the Autumn of 1726, was not opened for Public Worship till March 26, 1727. This monument of the Christian liberality of the venerated Forefathers of Protestant Nonconformity in this Town, has now stood for 120 years. The congregation for whose accommodation it was erected, numbered a few years previously, (1715) 700 hearers. It was amongst the foremost places of Dissenting Worship built within the Walls of Newcastle. The original Meeting House stood without the Gates, in the Close, on the eastern portion of the site now occupied by Spoor's Bonded Warehouses. The increasing population of the town, moving upwards from the river, rendered it desirable to have this Place of dissenting Worship in a more central situation, and the portion of the Field, named by the Congregation Hanover Square, was fixed on as, at the time, the most eligible that could be procured.

For years it continued to be a most suitable and prized locality, the residence of many of the most influential Inhabitants. Of late years however, changes in these and many other respects have been and continue to be increasingly frequent; from being a central position it is now the reverse; manufactories of various kinds have trenched upon its privacy, and altered the character of the dwellings in its neighbourhood; the approaches to it are on various accounts exceedingly disagreeable, and often presenting scenes most opposite and alien to the frame of mind which should accompany the resort to the House of God; in the Evening, more especially, repulsive and painful, accumulating obstacles to the occasional attendance of Strangers, and hindering many who are connected with the Society from giving, with the regularity so essential to Congregational prosperity, their countenance to its Worship.

The Railway operations now in progress, with other causes already in existence, will necessarily destroy its former quietude, and break in, in future time, even more than they have yet done on the solemn and undisturbed attention, which should charac-

terize the Place where Public Prayer is wont to be made. The population of the town is spreading out at increasingly greater distances from the Chapel, and with its still greater amplification, must continually extend this divergence. Other religious Societies have prepared, or are preparing, to meet these altered circumstances, and will thereby occupy positions commanding more public attention, and affording greater facilities to Congregational increase.

Whilst the particulars which have been detailed, point the necessity of removal, in order that the Society may be more comfortably accommodated, be more in the public view, and that its distinctive Principles may thereby possess the better opportunity of promulgation and of exciting general notice and attention, the changes prompting that removal present in no slight degree favourable means for carrying it into execution. The property of the Chapel will thereby, it is believed, be increased in value, and may probably be rendered essentially available, combined with the Contributions of the present Members of the Society, to the accomplishment of the desirable object. Should the opportunity be allowed to pass, and many valuable Members of the Society be removed, without the effort being made, there would be less hope of its accomplishment at any future period. The Chapel must necessarily, as Time rolls onward, require increasing repairs; these will cripple the resources of the Society without any adequate return in public usefulness to compensate for the sacrifices they will entail. The first Nonconformist Society in Newcastle, has in bygone days occupied the foremost position in vindication of Christian Liberty and Truth, and the Successors of those who nobly struggled for the right, will not voluntarily neglect availing themselves of advantages for the still wider dissemination of Principles which honour God and bless humanity.

Nor was it alone in reference to their Place of Worship, that the builders of Hanover Square Meeting House, set an example of Christian liberality. With equal wisdom and benevolence they devised measures for imparting to others the blessings of knowledge, by founding the Free Day School in connection with the Congregation, when Schools were less prized than they are now, and when the importance of Education to the welfare and happiness of persons in every condition of Society, was not sufficiently appreciated, even by the educated. Many who therein

have received the rudiments of the instruction, which has fitted them to fulfil, worthily and honourably, the duties of after life, have risen up to call them blessed for this provision of good. Sixty years ago the more immediate successors of the Founders of the Chapel, and School, imitated their conduct, in this latter respect, by opening the First Sunday Schools established in the North of England. To extend the blessings of knowledge, and thereby uproot one chief source of crime, must ever be the duty, as it has hitherto been the pleasure, of the successive generations who have been connected with this Society. But still, to take the lead, as their principles prompt and best fit them for doing, in this holy and benevolent labour of imparting the blessings of Education to children of all denominations, requires greater and better accommodation than the present School Rooms can be made to furnish. Improved and extended Plans of Education can only be carried out by the possession of larger, better adapted premises, and more efficient instruction. Efforts in this direction, and plans of social usefulness consequent upon, and intimately connected with these, could, it is believed, be readily carried into execution, were appropriate buildings provided for the purposes contemplated. To attempt them in the present locality, or by alterations and enlargement of the buildings already erected, would only accumulate expenditure, which after all would be inefficient in its outlay to promote the designed objects. The attainment of commodious, well-lighted, and properly ventilated School Rooms, coupled with plans and instrumentalities of Education, which should prove models of imitation by others, are objects second in importance, only, to the acquisition by the Congregation, of improved means and facilities, for directing the attention of their fellow-townsmen to the worship and morality enjoined by Christ.

The progress of knowledge amongst the masses of the community, no less than the maintenance and prevalence of Christian truth and freedom; the uplifting of poorer brethren from moral degradation, as well as disabusing the popular mind of religious error, call for united and vigorous effort on the part of the present Members of the Hanover Square Congregation, in supplying to the utmost of their power, the means of extending to others the mental and moral advantages, which the possession and practice of the pure and undefiled Religion of Jesus, have conferred on themselves. Bearing in mind that this is a call which

can occur but once in the lifetime of the contributors, each will do his utmost, and strive that their united gifts shall make their second Temple excel in glory that of the first."

Various members of the Congregation responded to the desire for New Chapel and Schools, their united subscriptions amounting to £1,181, 7s.

Monthly Meeting of the Chapel Committee, March 3, 1847.—
 "It having been announced that the Rev. George Harris intended shortly to visit Birmingham, Manchester, and other Towns. *Resolved*, 'That Mr. Harris be respectfully requested, during his journey, to endeavour to collect information, and obtain Subscriptions, to aid the effort now making for erecting a New Chapel and School Rooms.'—EDWARD GRIFFITHS, Jun., Sec."

The results of the applications made in this journey were the following:—

"I beg to express my cordial approbation of the conduct of my old Friends, in the very handsome Subscription they have made, in order to the building of the New Chapel, in New Bridge Street, Newcastle-upon-Tyne; and to recommend their case to the Friends of Free Inquiry.

WILLIAM TURNER,

Late Minister of the Congregation in Hanover Square,
 Newcastle.

93, Loyd Street, Green Heys, Manchester."

London Friends, £121. 12s.; Tenterden, £6. 16s. 6d.; Maidstone, £8.; Norwich, £13. 16s. 6d.; Birmingham, £38. 14s. 6d.; Sheffield, £2. 2s. Of the united amount, April 9, 1847, £100. remitted through the Bank of England to the Treasurer of the Chapel; April 24, 1847, £70. handed to him. The sum of £26. 1s. 6d., including £5., received from Liverpool by the late Mrs. Burnett, paid to the subsequently appointed Chapel Treasurer.

Committee Meeting, October 4, 1848, *Resolved*, "That it being desirable that active measures should be taken to ascertain the practicability of building a New Chapel and Schools, in accordance with the previous Resolutions of the Congregation, parties who have put down their names as Subscribers be requested to pay a portion of their Subscriptions into the hands of the Treasurer; and that fresh Subscriptions be solicited."

"That parties paying a portion of their Subscriptions, according to the foregoing Resolution, may demand repayment of the

same, with Bank interest, at the expiration of Five years, provided the Congregation at a General Meeting, do not decide within that time, to proceed with the building of a New Chapel and Schools."

The instalment paid in, amounted to £350. 11s. 6d.; and fresh Subscriptions announced, £82. 3s.

General Annual Meeting of the Congregation, June 10, 1849, *Resolved*, "That the Congregation cordially approves of the measures taken by the Committee, in reference to the New Chapel and Schools, and authorizes their continuance as circumstances may seem to warrant."

Committee Meeting, January 3, 1850, *Resolved*, "That on account of the want of accommodation in the School Rooms, the Sub-Committee for New Chapel and Schools be requested to take immediate steps in furtherance of the project for building New Chapel and Schools."

In consequence of this Resolution, a second instalment on the Subscriptions was called for, and £209. 16s. paid in; fresh Subscriptions announced, £38. 3s.

LONDON DISTRICT UNITARIAN SOCIETY.—This Association is pursuing its useful and praiseworthy objects, with the earnestness and zeal so well calculated to ensure their accomplishment. A course of Lectures explanatory of the principles of Unitarian Christianity, and in exposure of opposing error, has been delivered on week evenings, in the Southwark Literary Institution, in which several of the Ministers, resident in or near London, have taken part. They have been well attended, and manifestly excited considerable interest. A course in defence of Trinitarian views, is advertised to be given at the same place, by several of the most popular Ministers of London. This is as it should be. The public attention called to the subject, good must result. A course of lectures on Sunday evenings, is in process of delivery, in advocacy of Unitarian Christianity, by various Ministers, in Stamford Street Chapel, Blackfriars Road. We trust the Association will persevere in their efforts, in various parts of London, that thus error may be pointed out, and the truth in Christ Jesus be made known more widely.

THE LATE REV. WILLIAM MARSHALL.—The last of the series of Articles contributed to the *Christian Pilot* by this excellent individual, appears in our present Number, p. 486. The others were "The Analogy of Revelation and Reason, Christianity and Nature," vol. i. p. 174—178; 207—210. "Christianity and Human Nature," No. i. p. 305—309; No. ii. p. 357—361. "Private Prayer, and Unitarianism in relation to it," vol. ii. p. 224—232. "The Divine Personality," p. 241—248. "A Witness for Christian Truth, in the Fane and in the Family, on the Altar and the Hearth," p. 404—412. "Christianity in its Aspect on the element of Faith in Man," p. 433—440; and the last, "Scattered Fragments of Christian Credence," p. 486—493. At its close the author had written (*To be continued*). Within a few days after, the hand that penned it was powerless in death. The fact adds another illustration of the importance and duty, at all times, of giving our every effort to the work of self improvement and human welfare. Well was it, that it was in the heart of our Friend, continued meditation on Christian truth, its all enlightening principles, its all sustaining hopes, its blessed and perfect consolations. These were his support and solace, the strength of his life, his stay in death.

We should think it wrong to let the present Number of the *Christian Pilot*, go forth, without some details, however brief, of one long known and respected by many of our readers. We believe that the late Rev. William Marshall was one of six sons of the venerable Mr. Joel Marshall, of Loughborough, a fine specimen of the good old Gentleman of the olden time. By marriage he was connected with the late Rev. James Hawkes, of Nantwich, who married his eldest sister, Anne; and with the late Rev. Edward Higginson, of Derby, who married his sister Sarah. Through these connections he subsequently became the Uncle of Five of our living Unitarian Ministers:—the Rev. Edward Hawkes, M.A., Kendal; the Rev. Henry Hawkes, B.A., F.L.S., Portsmouth; the Rev. Edward Higginson, of Wakefield, the Rev. James Martineau, of Liverpool, who married Miss Higginson; and the Rev. Samuel Bache, of Birmingham, who married Miss Emily Higginson. By all his relations Mr. Marshall was highly respected and admired. He was successively engaged, after the close of his academical course at Manchester College, as a Unitarian Minister, at Rochdale, Belper, and St. Albans; by the congregations of which towns he was much

esteemed for the highly devotional character of his pulpit services and the gentlemanly deportment which uniformly distinguished him. In musical pursuits he took extreme delight: and the delicacy of his sense of hearing became so intense, that in his later years it became a question whether his enjoyment of good music balanced his torture in listening to defective instrumentation. For many years he lived in retirement from public duties, at St. John's Wood, London. Having married while at St. Albans a lady of the name of Bayly, a descendant of a staunch Nonconformist family, he became the father of a son and daughter, William and Mary, chiefly for the prosecution of whose education he retired from St. Albans, in order to secure the benefits of London institutions and society. But though withdrawn from public duty as a minister, he retained his fervent interest in all that concerned the welfare of what he deemed "the Truth as it is in Jesus;" the love and worship of the Father, "through Jesus Christ whom he has sent:" and contributed many pleasing and eloquent papers to several of the periodical publications connected with the Unitarian body, as well as those enumerated as appearing in the *Christian Pilot*.

Towards the close of his amiable life, in the 72nd year of his age, he manifested unusual elasticity of mind and body, and undertook a series of journeys to visit distant and long unseen relations and friends. Setting off from his residence in St. John's Wood, his tour comprised Norwich, where his son, then newly married, resided, Birmingham, Liverpool, Blackburn, and Kendal. With the exquisite scenery around Windermere, he was enchanted; as it was peculiarly adapted to the love of the *beautiful* and *romantic* which formed a striking feature in his character. It was in the autumn of the following year, while yet interesting himself for the public cause, and devoting his mind to the illustration and upholding of Christian truth, that he was gently removed from this world to a better, without any other apparent cause than a natural decline of physical powers. We trust that in these gleanings from the life of this good man there will be discovered no material errors:—and we can only in conclusion express a regret, in which we are sure our readers will participate, that the head and heart from which so many pleasing and useful compositions flowed, are no longer active for this world's service. "But, though dead, he yet speaketh."

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